

GOD AND THE GODHEAD

I have some sheets to make suggestions as to a term paper. So suppose that we pass these around and each one of you take one. Now please, I am not suggesting on this form the subject of your paper, but putting some illustrations of the type of thing that you can choose. So you feel free and then submit an outline with suggestions as indicated.

Let us talk about the subject of God today; and I have put on this board an outline of six headings which is one way, at least, to outline the problem and the situation where Deity is concerned. We cannot possibly cover the material that is in each of these categories, and so, as I have indicated, we will just open up avenues of investigation; and we will spend our time discussing some particular phases of this program. Now first, I have listed "The God of the Ancient Prophets." Under that heading, the obvious thing that we would do would be to pick out the revelations that tell the nature and kind of being that God is, and, as such, are found in the Old Testament, in the Book of Abraham and the Book of Moses and in the Book of Mormon, prior to the ministry of Jesus among the Nephites. And as all of us are aware, we have up with some very pointed and express and definite things. We read things that Moses was face to face with God and that the 70 Elders of Israel saw him and so on.

Then, "The God of the Primitive Saints." And under this heading we take what is involved in the New Testament, particularly from the Gospels, but also from the epistles, and come up with precisely the same concept of Deity that the ancient prophets had. The great thing in this heading is the passages that show that God was, in Christ, revealing Himself to the world. And that He sent His Son into the world so that people becoming acquainted with a son, would have a reasonably good introduction to what the Father was.

Now I did not get them in the right order. Chronologically, the next thing is "The God of Apostate Christendom." And here things begin to change and we get a concept of Deity that is precisely the reverse of what existed among the ancient prophets and in the minds of the Primitive Saints.

And then we come to "The God of the Latter-day Saints," which restores again this primitive knowledge. Now there are a host of passages of scriptures that you can research and figure out for every one of these headings. That is no real problem to us. I have the heading "The Lord, our God, is one Lord." Under which we talk about the unity of the Godhead and what is involved in the Father, Son and Holy Ghost being one, what that really means.

And then finally, somewhat of a climax to the outline, "God and Salvation"; the fact that the whole system of salvation is related to us getting a knowledge of God. Such things as the passage in Section 93, and so on. Well, I will not give you references now, except some incidental ones, but you can take that or any equivalent outline that you want to make up and search the revelations and end up with a rather comprehensive, rounded,

intelligent view of what is involved where Deity is concerned. Let us, with you filling in the vacancies, let us now just pick out a few things from this outline that will be of such a nature as to point the course that men ought to pursue in analyzing what kind of a being God is. And let us take one, initially, under that first heading, that says, “God of the Ancient Prophets.”

And open to the Book of Moses, to the seventh chapter. Well, here, open it to the sixth chapter. There are two or three of these, but here is the best one. Moses, the sixth chapter and the 57th verse, a sermon that he is preaching, quoting what Adam has said. “Teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the Kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name.” Man of Holiness. “And the name of his Only Begotten is the Son of Man.” Now that is an abbreviated sense. If you filled that out, that would read, “Son of Man of Holiness.” But we do not say it that way; we say “Son of Man.” “Even Jesus Christ, a righteous Judge, who shall come in the meridian of time.” In the New Testament, we have the frequent usage of the term, “Son of Man.” And the common thing in sectarian world is to say, “This refers to the mortality of Christ, rather than to his Deity.” Son of Man, they say it should mean his humanity. But the fact is, that the title, “Son of Man,” is a literal equivalent of the title, “Son of God.” They are synonyms.

Now when Jesus said to Peter, or to all the apostles, and Peter answered, “Whom do men say that I the Son of Man am?” He said exactly the same thing as though he had said, “Whom do men say (or ‘who’ would be better English) that I the Son of God am?” Because the whole concept of all the prophets of all the ages have always been, and this prevailed among the Jews, that God was a holy man. This runs a little counter to what we are conditioned to think because we have grown up in an age where people have supposed that God filled the immensity of space and this is spirit heaven. But everybody, in prophetic circles, in the congregations of the Saints, always have thought in terms of God being a holy man. And as near as we can decipher, it is Ahman, A-H-M-A-N. Now that is not as standing alone in any of our revelations. Although in our revelations there is the expression, “Son Ahman,” equating that with Jesus Christ. So the same thing is involved, Son of Man of Holiness, or Son Ahman, the Adamic language, if we spoke that. So God the Father is Ahman. Now this was taught prominently in the Church in the early days. It is in our hymns, for instance. Here is one of our hymns. I would sing this to you, except somebody came up here this morning and indicated to me that I should not sing. I do not know where they get that idea. But this is what our hymn says, “What, tho, if the favor of Ahman possessing, this world’s bitter hate you are called to endure? The angels are waiting to crown you with blessings! Go brethren, be faithful, the premise is sure”—one of our missionary hymns. The favor of Ahman, the favor of the Father. Well this is the concept of God that is more important than any conceivable single view that it is possible for people to have. Now having said that, which is just one little portion of what is involved in the first heading of our outline, and in order to give that hymn a perspective, where it ought to be, let us take one little portion of our outline, heading number six. And in this connection, open in First John. And we are concerned with what is in the beginning of the third chapter. The obvious text for practically any consideration

of the subject of God is that third verse of the 17th chapter. It is taken in the great Intercessory Prayer, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.” The knowledge of God is the gate to salvation.

Now having in mind that God is a holy man, look at the beginning of chapter three in First John. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God.” This means, as you know, that we have been adopted into the family of God. This is not talking about pre-existence; it is talking about what Paul said, “Joint-heirs with Christ, adopted by adoption into the family of God.” This is talking about what is involved in Section 76 where it is describing exaltation. And talking about exaltation along down through the ages is Section 76. It says, “Wherefore, as it is written, they (meaning people who gain exaltation) are gods, even the sons of God—wherefore all things are theirs.” This is exaltation. There are some people (here is the Son of God) there are some people who will be sons of God, the people who are joint-heirs with Christ. They have lived the fulness of law, as much as mortal man can in this life, they get in this category. Now there are people in the Church today who are the sons of God. We have a hymn on this. “Come all ye sons of God who have received the priesthood.” The sons of God are people who are married in the temple, who receive the priesthood, who live the law, who have gotten into, so to speak, into the inner circle of the Saints. Now there were people like that anciently, in John’s day. So he says, “Now are we the sons of God,” we can segregate it out like this, “and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him.” These sons of God are going to be like God: “We shall be like him.”

Now this is the doctrine of exaltation: “We shall be like him, and every man that hath this hope in him purifieth himself, even as he is pure.” You get the hope of eternal life and the assurance in your soul that you can be as God now is: “As man now is, God once was, as God now is, man may become.” Now this is the statement also that we quoted from the prophets when we talked about pre-existence. God himself, finding he was in the midst of spirits and glories, ordained laws whereby they might progress and become like Him.

Well, what we are now saying is under this heading in our outline. What we are now saying is, in large part, summarized in Section 93 where it tells how Christ went from grace to grace until he received the fullness. And how men, also, can do precisely the same thing that he did. So we have singled out from our outline a portion of it that gives the kind of perspective that has to be had if you are going to get anything out of the study of the knowledge of God. Here is the whole basis. The reason for knowing who God is and what He is like and knowing the laws that pertain to Him is so that we can become like Him. The whole system of salvation is one of us becoming like God. All right, if you do not know who God is, where are you? If you think God is a spirit essence that fills the immensity of space or that he is a conjuree of laws, the forces of nature or something else, you never start out in the direction of salvation. The whole system of salvation begins with finding out who God is and believing that He is a Holy Man and discovering that there are laws and requirements and ordinances that will enable us to become the

sons of God and in due course, joint-heirs with Christ and be, ourselves, holy men. Now I just say this initially to give us a real gospel perspective of what is involved in the kind of being that God is.

Now we want to take up some perceptive points but are we together now on what we are saying? Any expression anybody would like to make or a question? This is basic, fundamental, this was axiomatic to the prophets of old in every dispensation or age. Now there have always been false gods, there has always been conflict. Back in the days of the prophets, there was the living God and there were false gods; but mainly in that day, they were idols. In the days of the primitive Saints, there were false gods and some of them were idols; but in that age of the earth's history, they had some other ideas also about what God was, so there was a conflict. Now in this age of the earth's history, for all practical purposes, all there were were apostate concepts. We have had the revelation as to the true God again.

Well, let us look at item three in our outline now. We have not said much about this but you can still picture what kind of a being God was. Now let me ask you this question. Suppose that you were in Lucifer's position? Suppose that you knew, just as well as all the rest of us know, that it is life eternal to know God, that God is, in fact, a holy man, and that the whole plan of salvation revolves around getting mortal men to become like God? And so, you wanted to do the one single thing where the doctrines of salvation are concerned, that would do more than any other thing that could be done to get people to fail, to not become holy men, exalted beings like God is. What would you do? Here the Saints of God worship an exalted man, flesh and bones, the Son in the expressed image of the Father's person and so on, in New Testament language. What would you do if you were the devil? Well, I think this is what you would do. You would try and devise a concept of God that in every respect you could make it so, it would be the exact opposite of the truth. Now what is the exact opposite of the fact that God is a Holy Man? I cannot think of anything more opposite to that than to say that God is a spirit nothingness that fills all immensity. I think that is just what you would want people to believe because that would totally eradicate from their minds any expectancy of becoming like him, of being like God, of being fully exalted beings yourselves. Now that sounds sort of obvious; and yet you do not look at history and see the revelation that says that that is what the devil did. But he works in normal, easy, automatic things as far as the world is concerned. It is just automatically coming about, that way.

So let me give you an illustration. Now this oversimplifies a little, but we deliberately oversimplify to drill in the consciousness of what is involved. Here in the Christian world, in the days of the Roman Empire and the early Christian faith, is a small body of Christian people. Here is a large body of individuals who lived in the Roman Empire. Here is a small part of them that are the Christian faith. The dominant population was not members of the Church. Well, this dominant population also obviously had gods that they worshipped who were pagans, who were false. And the boast of the Roman Empire was that they accepted the gods of all nations. They did not really, they quarreled about it. Paul experienced it a few times and so on, but they sort of accepted. Now here is a pagan concept of God that existed in the days of the Roman Empire. It is part of this thing that

was called Agnosticism. Now what I am going to read now is a quotation from B.H. Roberts. We find it in the book *Outlines of Ecclesiastical History*, which, incidentally, is a very excellent book. Page 183—“The Agnostics taught that there existed from eternity a Being that embodied within himself all the virtues; a Being who is the purest light and is diffused throughout boundless space which they called Pleroma.” What does it sound like? It is an essence that is diffused throughout boundless space. They call him a being. Well that is a figurative sort of usage of the word “being.” “This Being, after dwelling alone and in absolute repose for an infinite period, by an operation purely mental, or by acting upon himself, produced two spirits of different sexes. By the marriage of these two spirits others of similar nature were produced, who, in their turn, produced others. Thus a celestial family was formed in the Pleroma. These emanations from Deity, whether directly or from those spirits first begotten, by Deity acting upon himself, were called eons,” a term which was doubtless employed to signify their eternal duration, and perhaps the mode of their production.

Now the first concept here is the philosophy that has a God that fills the immensity of space. When the followers of this philosophy became converted to Christianity, they looked upon Jesus Christ and the Holy Ghost as the latent eons, or emanations from Deity, sent forth to emancipate men from the tyranny of matter by revealing to them the true God, to fix them through perfect knowledge, to enter the sacred Pleroma. In connection with this however, some of these Christian Agnostics held that Jesus had no body at all, but was an unsubstantial phantom that constantly deceived the senses of those who constantly associated with him. Others of them said there is doubt it was the man called Jesus, born of human parents, upon whom one of the Aeons called Christ descended at his baptism. Having quitted with the Romans for that purpose but who previous to the crucifixion of the man Jesus, withdrew from him and returned to the Deity. Well, I say I am oversimplifying—maybe so, but in the whole this is about what—using Agnosticism as an illustration, you have a pagan philosophy about God, that he fills immensity, that he is everywhere present—well, it shows me what has happened in the Roman Empire. This small body of people who knew who God was, were swallowed up by this larger group who were pagans, if you want to so denominate the Agnostics. And out of this sort of thing the compromise that resulted is this; it preserves the name of the Christian God; but it gave to those names the personality (if such you could call it) and the attributes, or some equivalent expression of a false God. Now you come down here today to the day of Constantine—the Catholics present a story, manufacture a story that says that he saw a . . . (inaudible) . . . with the Latin words, Latin words I do not understand, “provided Zion conquer.”

In any event something happens that causes Constantine to join the Church. As in many cases, Constantine calls a convention at Nicea and visits with the church council. The problem before them is what kind of a being God is, thus arguing about whether the Son is equal to the Father or whether the Father is greater they have got all kinds of philosophies, one of which—one of the dominant of which is this; they sit down without inspiration to try and describe and define what God is for political purposes to bring political and civic peace into the Empire. They come up with the Nicene Creed, the Nicene Creed is the basic doctrine of all churches as to what God is, the Athenasian

Creed comes in due course and is expressed to explain and amplify the Nicene Creed—pretty soon we get to the point where we have these articles of religion, that God is without body parts or passion, with infinite power, wisdom, goodness and so on. And you end up just literally, getting the names of Christianity because Constantine became a Christian in name, and when the Emperor became such, people flocked into the church for political reasons. But the actual doctrine that you get, is the doctrine of pagan philosophy. Now it is really not overstating the fact to say that you end up with a god, who is called a Christian God, but who in fact is a pagan god. Its Christian name, its Gnostic or other type philosophies woven in, it is these concepts—well, oversimplified a little but really not departing from what the historical fact is. This is the kind of thing that you end up with, which gives us an apostate concept of God, and Satan has accomplished his purpose, hasn't he? Satan has accomplished what he started out to do, he has taken the truth about God and what has he made it into, what is the opposite truth? Well, the opposite of truth is a lie, sounds rather tough to say that doesn't it. But one of the next things we will do is read a revelation that has it in that very language. You take the truth about God and you change it to the opposite of the truth and for all practical purposes you have destroyed the operation of the whole plan of salvation. You have taken away from every man the incentive to do the things that will make him like God, which will let the family unit continue and on and on through all the doctrines which we are familiar with.

Well, take just a minute to look at the heading, “God of the Latter-day Saints.” In connection with the “God of the Latter-day Saints,” before we read one Old Testament passage that is tremendously interesting to us, refresh your memory with this statement in connection with the First Vision. We mentioned the Creed. The Creed grew out of the conflict between the various pagan philosophies and the true philosophy. The Creeds say what you are familiar with. Now the Lord said to the Prophet, we do not have verbatim words but we have good summaries, “I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: ‘they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.’”

Now I suggest you read that as background to what I would like to have you follow me in reading now, which is in the sixteenth chapter of Jeremiah. Let us all open to Jeremiah, the sixteenth chapter. We read a passage here that summarizes what we are talking about, and the setting of this passage is first the scattering and then the gathering of Israel.

Jeremiah sixteen—look at the 11th verse: “Your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law.” All right, Israel is scattered because they forsake God. “Ye have done worse than your fathers.” Verse 13, “I will cast you out of this land into a land that ye know not, neither ye nor your fathers;” now when you Israel are scattered, “and there shall ye serve other gods day and night; where I will not shew you favour.” Now have the picture then, that Israel rejected the truth and got scattered and when they were scattered, which is now, continued from a long time now, they are going to serve other gods. All right, verse fourteen: “Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel

out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.” This is the gathering now, this is our day, the gathering of Israel. “I will send for many fishers, saith the Lord, and they shall fish them;” and “many hunters, and they shall hunt them.” Now that is our missionary system, isn’t it? We are sending out the fishers and the hunters to find the lost sheep of Israel. “For my eyes are upon all their ways: they are not hid from [my face].” They have defiled the land and eventually they will be gathered. Then verse 19, “O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth”—now this is us, this is gathered Israel, we are the Gentiles mentioned, who were to be gathered among the Gentiles, and it is also the Gentiles literally—“and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods?”

Now everybody that joins to the Church, either instinctively or subconsciously, has this truth come upon them. You see what Isaiah is saying: People, when they are gathered in with gathered Israel are going to say, “Our fathers have inherited lies,” they have the creed. All their creeds are an abomination. Their creeds teach that God fills the immensity of space and “inherited lies, vanity, and things wherein there is no profit.” And what is specifically involved is the next sentence. “Shall a man make gods unto himself, and they are no gods?” Now where did we get the gods that are in the Creed? Just literally they are made by men. People sat down in these assemblages, they used the wisdom of men and they compromised and they quarreled and they quibbled for months over single phrases, and out of the compromises they got a conclusion of language that defines Deity.

And then this—this final verse, “Therefore, behold, I will this once cause them to know,” they have inherited lies from their fathers, in apostate Christendom. “I will this once,” this final time, reveal myself anew and they will know I am a holy man. I will this once cause them to know, “I will cause them to know mine hand and my might; and they shall know that my name is The Lord,” that is they shall know who I am. I will this once, I will come in the Sacred Grove to Joseph Smith. I will reveal myself in the final dispensation and the knowledge of God will be had again on earth.

Well, I am doing all the talking this morning, but we started out to try and get this overall concept. Now, it is really very difficult—it is really very easy, it is the kind of thing I think that you could present in a seminary class or any class and Latter-day Saints would get the concept of what is involved. You ought to spend a lot of days at it, because you want to drill in what Moses and the others said about the ancient idea of God. You would want to show how Christ had a body of flesh and bones when he was resurrected, and how he was in the express image of his Father, showing what they were like. You want to talk about how Christ manifests to the world what the Father was, because people got a good look at the Son, and so on, and end up with the fact that we have had this knowledge restored. This particular heading here we ought to spend a little time on this morning, because this is a glorious, glorious concept that Latter-day Saints do not fully have or ought to have.

Before we take a minute on that, are we all together on what has been said here so far? Any question anyone would like to ask about this concept of what is involved? This is very basic and very simple, there is nothing out in the ethereal blue about this. A good, practical, sound gospel approach, for the child need not err in getting a vision of what God is. There are lots of things about God that are avenues of investigations that we could end up talking about as they relate to this matter of exaltation; what is involved, how God came to be God and so on, through the system that we are somewhat familiar with and you ought to read and have a working knowledge surely of the King Follet Sermon, which is a chief source (for us to talk).

Well, let us take a minute on this matter of the Lord our God being one Lord. Now here we ought to read a couple of passages together. You will not read many of the passages and say they are one, we will just assume we are familiar with them. But open to Section 38 first. It says in Section 38—let us take the twenty-seventh verse. This was President Clark’s favorite theme. In all the years that he was in the First Presidency, with very few exceptions, almost every conference, in the priesthood meetings he took this text. “I say unto you,” (meaning the Saints), “be one, and if ye are not one, ye are not mine.” Now here is the doctrine: “Be one,” and it is talking of all the members of the Church. Well, in the tenth chapter of John you are familiar with the saying “I and my Father are one.” You are familiar with those statements in the seventeenth chapter of John and the Intercessory Prayer, where he talks about he and his Father being “one” and he prays that the disciples may be “one” since the Father and the Son are one. He says, “I pray not for the world, but for them that thou hast given me out of the world, that they may be one as we are one,” and so on.

Well, look in Third Nephi to the twenty-eighth chapter and the tenth verse. We want to tie this in now, with the concept that we have had. And then we want to talk about how this concept could be taught to people. Third Nephi twenty-eight, the tenth verse is talking to the Three Nephites, but this principle applies to everyone. “Ye shall have fulness of joy; and ye shall sit down at the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am.” Some people are going to be “even as I am, and I am even as the Father; and the Father and I are one.”

Now without multiplying faster than the average person, which are numerous, here we have got a concept that “the Father and I are one.” You have got the statement in the testimony of the witnesses, the Father, Son, and the Holy Ghost, which is one God. You think that this is difficult, and really the main source of our doctrine in the Book of Mormon. There must be at least a dozen places in the Book of Mormon, where either Christ or one of the prophets says this categorically, the Father, the Son, and the Holy Ghost is one God. This is referencing (Jesus said it frequently, a number of times in the course of his resurrected ministry, and all of it points to) this concept: “Ye shall be even as I am, and I am even as the Father; and the Father and I are one.” We are back now to this perspective that we were facing of God and salvation, and salvation consists in being like God. It is, “Be ye therefore perfect even as your Father, which is in Heaven is perfect.” Well, that is a whole core of religion as far as anything man is to do, it is to get

the concept that God is exalted and that man can become like God; and if man becomes like God, he is going to be one with God.

Well, if you were the Lord now, a minute ago we were saying what you would do if you were the devil and you wanted to get people to push a lie. Well you do what the devil did. Now put yourself in the Lord's position. Suppose you were the Lord and you were going to have congregations of Saints on earth and you wanted a teaching device that would just drill into them and drill into them and drill into them the everlasting truths, so every time they followed something important they would think of it, they had to become like God to be saved. What kind of a teaching device would you take? What would you single out from all the things that there are to teach men the truths, to drill into their souls that if they are going to be saved they have to be "even as I am, and I am even as the Father." Well, I think you do just what the Lord says and what he did. Now in the sixth chapter of Deuteronomy he says, "The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart," might, mind, and strength. This is the great commandment: "The Lord our God is one Lord." I think every time he is talked about yourself almost if you were Deity trying to impress someone you would say there is one God. You would say, the Father, the Son, and the Holy Ghost is one God. This is the most dramatic, effective, teaching technique that there is as far as the kinds of beings that God is concerned with here. If you just say, the Father, the Son, and the Holy Ghost is one God, and not ever let any idea get in anybody's mind, that they go in any separate or diverse course, but eternally impress that they are wholly and completely and totally united in every attribute godliness, in every power, in every thought, in every word, in everything that they do. Now this is just what the Lord does. He has devised and he has used the greatest teaching techniques, in my judgment, that there possibly could be to everlastingly tell people that if you want to be exalted, you have got to be one, even as to be one with Christ, one with the Father. So that every time anybody reads the scriptures that says to him, the Father, Son, and Holy Ghost is one God, the personal application is yes, and if I gain exaltation by being like God, I have got to be one with Christ and one with God. It is just a little bit under the surface, but really this is the message of all the revelations. All the things that talk about God have this in mind. We must be like Him. Paul says this expressive thing talking about the Holy Spirit in the second chapter of First Corinthians. He says, "We have the mind of Christ." Now this is bold, we do not really, but we ought to, if we lived the gospel we would "have the mind of Christ." Well if you have the mind of Christ, you think what Christ thinks, you say what Christ says, you are even as he is, you are one with him. We have the mind of Christ if we get the revelations of the Holy Spirit. Of course it is meaning that tells us the things that Christ knows, and so we shy away from this. I never heard anybody really preach the sermon in the Church and the fact that the Lord our God is one Lord. Because we are missing the sectarian nonsense, we get up and take the perspective and we take in somewhat here this morning as a matter of fact. We want to drill into people's minds that God is a holy man and a personal being and that He is exalted and he is not an essence that fills the intensity of space; and we get a little weary, and a little hesitant about the scriptures that say, "The Father, Son, and the Holy Ghost is one God." But just because the sectarian world is off on a tangent, leading away from salvation, is really no occasion for us to evade or avoid in any sense that any true doctrine which is that the Father, Son, and Holy Ghost is one

God in the indicative sense. And by laying emphasis on this unity, we get before us the concept that we have to be one like they are. I heard President Clark, telling how he would pray (and this was in a sermon). Now it was not President Clark that said this, I guess it was Steven L. Richards. But they were quoting President Clark and the First Presidency has been having a meeting, and President Clark has offered the prayer. And he said in essence, "Father, I pray that President McKay and President Richards and I may be one even as thou, Father, are one with the Son and the Holy Spirit." Now you see, that is perfect as far as unity in the Church is concerned; and that perfectly illustrates what kind of unity is involved.

Now the next step is that if somebody makes a personal prayer he says, "Father, I pray that I may so live that I may be one with thy Son. I pray that I may have the mind of Christ and the revelations of the Spirit, so that I think what the Son thinks and say what the Son would say and become, in very deed, one with him, even as he is one with me and has exaltation; and so I pray that I may have like exaltation." Well, that is the perspective. It could take a lot of you with a lot of perspectives in approaching the subject of God. And you could outline it a lot of different ways than we have outlined it here; but this is a practice of a good way to outline. And I think that the perspective that we are taking is really the ideal approach to the subject of God. Think in terms of becoming like Him through the process of unity; and do not be afraid to preach that the Father, Son, and Holy Ghost is one God in the indicative and proper sense.

Well, we have taken about six days of lessons in one lesson, not to cover the subject but to indicate some perspectives and to open up some avenues of investigations and let you fill in the outline according to your needs and purposes. Well, the Lord bless you in the name of Jesus Christ, Amen. Tomorrow we will start with the subject, "The Holy Spirit and the Light of Christ." We will talk about tremendously interesting areas in that respect.